

HARLEM FRIENDSHIP HOUSE

NEWS



Without Interracial Justice

Social Justice Will Fail

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We Receive Papal Blessing

SECRETARIAT OF STATE
OF HIS HOLINESS

VATICAN CITY
May 23, 1947

Dear Baroness de Hueck,

It is my pleasing duty to acknowledge the copy of "FRIENDSHIP HOUSE" which you so thoughtfully forwarded to the Holy Father as a token of your homage and devotion.

The Holy Father, deeply grateful for this most interesting volume, now bids me convey to you the expression of His thanks and His appreciation of your filial gesture in placing it in His hands.

His Holiness would also have me assure you of His paternal benevolence and solicitude in token of which He most cordially bestows upon you and upon your collaborators at "FRIENDSHIP HOUSE" His special Apostolic Blessing.

Gladly do I avail of this happy occasion to express to you the sentiments of my esteem and with kind personal regards, I remain,

Very devotedly in Christ,
C. B. MONTINI, Subst.

Looking at Jews

By Melita Rodeck

I wonder what you see when you look at the face of your Jewish friend? We try to find Christ in our neighbor and to recognize Him in the least of our brethren. In the case of your Jewish friend this should be easier than in any other, for he is a brother of the historical Christ.

Do you remember that the Holy Face was a Jewish Face; that the Son of God, wishing to be one of us, chose a Jewish maiden to be His Mother? His desire was to be the glory of His people Israel. He shared their lives, walked their streets, sat at their tables, taught in their synagogues and healed their sick.

Long before, the Jewish people had been chosen as an instrument to bring God to humanity and thus humanity to God. The people of Israel was the channel through which flowed the mainstream of God's revelation until this revelation culminated in God-made-Flesh.

When we look at the face of our Jewish friend, we remember that our Christian life is built upon the foundation laid by saints of the Old Law, for Christ is the fulfillment of the Old Testament. To mention only a few of those who prepared Our Lord's coming:

Abraham, the Father of our Faith as the Church calls him, was always ready to obey God's call. He knew the joy of Christmas when Isaac was born to him in his old age, and the joy of Easter when, willing to sacrifice his only son, he received him restored by the mercy of God.

The Psalms

Then there is Christ's great

Have you answered our begging letter yet? We want to take the children to Maryknoll and the bus check is being bounced at the bank. Can you help us?

ancestor King David, the shepherd boy from Bethlehem to whom God gave the power to sing. The Church prays his psalms and will offer them to the heavenly Father to the end of time.

Family life has been blessed and crowned in St. Joachim and St. Anne. Dom Gueranger says of St. Anne that she beheld the law of human generation pause before her as it arrived at the threshold of God. Of this marriage was born the Immaculate Virgin and God Himself became Grandson to Joachim and Anne.

Do you ever think of the many Jews who received Christ when He finally came? The Apostles, disciples and holy women? Just recall for a moment Nicodemus, a Pharisee holding high office, a ruler of the Jews. Moved to the depth of his soul by the signs and wonders of Our Lord, he came to Jesus seeking truth.

He did not understand when Our Lord spoke to him of the new life in the Holy Spirit, but still he did not reject the Light. On Good Friday Nicodemus did not withdraw, but brought spices, tokens of his devotion and love. He helped Joseph of Arimathea take down the Body of Jesus from the Cross and carry Him to the virgin tomb, the place of His coming triumph.

Or we might think of Zachaeus, a wealthy publican who had none of the reserve that usually goes with riches. He wished to see Jesus, ran

Miscegenation and Catholics

By ANN HARRIGAN

In America the term miscegenation commonly means interbreeding between Negro and white. In a wider sense it means interbreeding between any so-called races of whatever kind. As Catholics we should always keep in mind that both anthropology and the Church teach that there is only one human race, all the members of which are descended from a common ancestor. In view of this fact it is difficult to see how miscegenation is possible!

At best all that can be meant by "race" is the physical characteristics of a group of people which, as far as can be determined, are the result of physical and cultural environment. All present-day human beings are the product of miscegenation if we accept "race" in this only possible sense.

Every present-day race and nationality and the individual members thereof are the products of miscegenation. The Anglo-Saxon, Chinese, African, Russian, South American, Japanese and American are all mongrels if we are to admit a variety of human races in the only sense in which such a variety can be admitted. In this sense if a mulatto is the product of miscegenation, we are all "mulattoes."

NO PROOF

There is no proof that miscegenation produces inferior offspring. There can be either inferior or superior offspring, just as in "pure" race marriages, depending upon the quality of the parent individuals involved. If this is true, and if it is true that we are products of miscegenation, why lament and bewail the existence of mulattoes as though it were a terrible evil and tragedy?

In the only sense in which it makes sense miscegenation has been going on since the time of Adam and will con-

tinue, in spite of Bilbo, until the crack of doom. Apparently it is natural and in keeping with Divine plan.

Many seem agreed that a possible, and some think, the probable solution of our American race problem will come through natural miscegenation as has happened in similar cases throughout the ages in all parts of the world. If so wouldn't miscegenation of a legitimate kind be better? Or do we really want this problem to be solved?

Clandestine miscegenation is jeopardizing the salvation of millions! If we cannot encourage a natural solution of the problem through miscegenation we at least shouldn't get all worried and unreasonably excited about it as though it were a terrible evil.

NO REASON

What is one reason, scientific or theological, and not based merely on social convention and prevalent prejudice which are wrong for condemning miscegenation? Nature doesn't condemn it. God, the Author of nature and the natural law, doesn't condemn it. The Church goes so far as to bless sacramentally such a marriage. Who are we to stand up and in a cock-sure manner condemn miscegenation?

I am not advising that we imprudently and publicly encourage miscegenation. I am simply urging that as Catholics we get rid of our childish, emotional, and irrational thinking and feeling on the subject and keep our feet on the solid ground of scientific fact and faith. We should consider it poor form to express emotional apprehension about miscegenation before a supposedly intelligent audience of Catholics.

DIFFICULTIES

However justifiable, interracial marriages in the United States are often beset with such peculiar difficulties that they are not to be easily entered into nor usually encouraged. This is true simply because of the ordinary rules of prudence which should govern decisions in regard to any marriages and have to do with accidental circumstances rather than any intrinsic evil involved.

We Catholics should more
(Continued on page 6)



M. Rodeck

ahead of the crowd and climbed into a tree. Jesus looked up and chose him to be His host for the day. With a heart become generous by the touch of Christ, Zachaeus gave half of his possessions to the poor, and making up for his past, offered to restore fourfold whatever damage he might have done.

Jewish Saints

There are many more Jewish saints whom we see and hear in the Gospel. Can we then believe that so much grandeur has left no trace in the Jewish people? The leaders of Israel sinned when they rejected the Messias, is this a proof that God has rejected His people?

Saint Paul tells us otherwise: "The Jews are most dear for the sake of the fathers," he says in his Epistle
(Continued on page 6)

Negro Convicted of Breaking Laws Which Do Not Exist

Denis Banks, 20 year old member of CORE (Committee on Racial Equality) was a Monday Night Forum speaker at Friendship House in July.

Mr. Banks told of his experiences as a participant on the recent "journey of reconciliation" through the border Southern States. The journey was a tour by a group of Negro and Whites which crossed the Mason-Dixon line at several points TOGETHER.

The purpose of the tour was to test the Morgan Case Decision handed down by the Supreme Court of the United States. The decision outlaws the old, ironclad Jim Crow travel restrictions on public

vehicles operating in interstate commerce.

Apparently Southern courts are not interested in the supreme law of the land. Banks was convicted in three Southern states on charges of breaking Jim Crow laws which do not exist any longer.

He was released on bail supplied by CORE and the N.A.A.C.P. These organizations are now appealing the three cases. If the appeals fail Banks is sentenced unjustly. One of the three sentences he must serve is thirty days on a chain gang.

One shudders at the realization of what can happen to a Negro who has challenged white supremacy, on a Southern chain gang.

1947-48
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THE INNER CIRCLE

In this column we present each month, material that will give the reader a better understanding of the Ideals and Principles of Friendship House.

We begin by printing excerpts from a Dissertation by Rev. Thomas J. Harte, C.S.S.R. entitled "Catholic Organizations Promoting Negro-White Race Relations in the U. S." Printed by: The Catholic University of America Press, 1947.

They believe (Friendship House) that their apostolic mission can be accomplished by proclaiming everywhere the doctrines of Christ as taught by the Catholic Church, but particularly by emphasizing in word and deed the social teachings of the Christian Faith.

The interracial problem exists, they contend, because men and women neglect or refuse to practice all of the Christian virtues in their entirety; it can be eliminated effectively only by the establishment of a truly Christian social order in which all of the Christian virtues are observed.

There is, therefore, constant emphasis on the traditional Catholic teaching regarding social justice and charity, as well as on the practice of the corporal and spiritual works of mercy. In keeping with their aim of "winning the world for Christ" (Friendship House) has chosen to work for AND WITH (caps ours) the poor, to alleviate their sufferings and disabilities by material assistance and personal services, thus making it possible for them to know and love Christ better.

The salvation of individual souls is the ultimate goal towards which all else is directed. Spiritual values are of a higher order than natural values; consequently the welfare of man's soul is of first importance. . . .

This supernatural approach to social problems differentiates (Friendship House) most from civic or secular agencies doing the same work. IT EXPLAINS THEIR DESIRE TO REMAIN INDEPENDENT OF SUCH AGENCIES, even though their independence makes their financial existence so much more precarious. (P. 66 to 68.)

Supernatural Motives

The ideology of (Friendship House) can be summarized as follows: Fundamentally they are conceived as phases of the Catholic lay apostolate which has, as its objective, the Christianization of the whole world, that is, the complete acceptance of Christ's teaching by all men on every aspect of human life, religious, social, economic, and political.

Very great emphasis is placed on the primacy of the supernatural over the natural, of the spiritual over the material, which applies to the ends, means and motives of their social action programs.

In other words, they believe that they must be concerned about man's soul as well as his body; that practical altruism must be conditioned by the fact that the *one who gives and the one who receives* are destined for a future life beyond the grave; that the charity of the worker is fruitful only if it is vitalized by supernatural motives; and that God has placed at their disposal sufficient spiritual means in the Mass, the sacraments, and prayer, through which they can achieve at the same time their own sanctification and the reconstruction of the social order.

Success or failure for their undertaking depends upon the personal holiness of the workers; they must be completely absorbed in the ideal of bringing all men closer to God through their use of supernatural means, and through their practice of the spiritual and corporal works of mercy.

Voluntary Poverty

They should be willing to prove their attachment to Christian ideals by living in a state of voluntary poverty. The way of life frequently referred to is IN REALITY THE SUPERNATURAL WAY OF LIFE. The social action of the workers should flow from their own spiritual abundance, a spilling over, as it were, of their knowledge and love of God.

They have entered the field of race relations because they believe that through their work they can preach the doctrines of interracial justice and love, and thus contribute to the solution of the interracial problem.

Finally, it should be noted that although the approach of (Friendship House) is from first to last intensely spiritual, nevertheless it is essentially a SOCIAL REFORM program directed towards the solution of a SOCIAL PROBLEM. (P. 71 and 72.)



Courtesy of "WORK"

Columbus Circle

Harlem—Fourth of July—No fireworks. (The few mild ones had been used up in May and June.) And we wilting in the white heat afternoon until . . . Arthur Stabile walked into the FH library. Arthur represents the Catholic Campaigners for Christ. He spoke fiery words—a fire that caught even our smoldering flax up with his white flame—about "fields white for harvest" in Columbus Circle.

You can't imagine a place that looks less like "a field" than Columbus Circle.

Anyone in New York who has anything to say and wants to say it comes here to talk—and sometimes to listen: to "crackpots," to agitators, to believers, to gospel-purveyors, to apostles. Why not Catholic apostles?

A Message

As a small group of us whizzed down the roaring subway, we thought of silent crowds respectfully listening to "a message" (our Catholic one, our interracial one). Of course, one needs a permit to get up on a soapbox (or an orange crate), but one needs no permit to talk, to discuss, with those around.

We got off at 59th street, into this Circle that becomes a public "square" where Broadway cuts across 8th avenue—57th and 58th streets.

Then we stopped by a speaker on a soapbox with an American flag beside him who said he didn't like to get up in the morning to work. No, it wasn't easy. And dictators were making it harder still. (Later we found he calls himself "The Idealist," publishes his own paper—has spent time in a concentration camp and sometimes, like tonight, gets knocked down.)

Questions

Then a smiling, good-looking young Apollo was asking "Why does the Catholic Church forbid birth control?" Of course we answered: "Because it is against the natural law." "What is the natural law?" "What is 'unnatural'—supernatural—what IS the soul? I don't know what you mean. . . ." Then our little group was separated, each one answering a questioner who

pursued each his own bent: interracialism, the soul, rent-and-ownership, the Spanish inquisition, church-or-churches Bible quotation—love of God vs. neighbor.

One questioning friend of a rather red persuasion finally asked: "Do you mean to say you would become a Communist if they believed in God? No, of course not. I would not become or change to anything. I would remain just what I am, a Catholic. As I told you, the Communists have borrowed the best points of Christianity."

Our excited account of our encounter whetted the argumentative appetite of more FHers, and next week saw another group of us at the Circle. Again the variety of questions: labor—justice—interracialism—science can prove anything. How do I know I have a soul? Didn't the Church approve the Inquisition? Why does the Pope have a gold telephone? Why does the Church own so much property while the poor starve? Would Jesus Christ collect rent?

Technique

We appreciated the technique of the Catholic Evidence Guild whose members speak (with permits) at the Circle and three other places around town, though none quite so stimulating as the Circle. Their method is to concentrate on one subject at each talk. The speaker covers all points, and then invites questions but NOT ANY THAT DO NOT RELATE TO THE SUBJECT DISCUSSED: e.g.: Immaculate Conception—One of the Commandments—One of the Articles of the Creed, etc. Even though the questioners may taunt: "Got you stuck! You can't answer!" By sticking to the point, much ground is covered, and thoroughly so.

Yes. . . "the fields are white for the harvest. . ." especially in a Circle that becomes a square, where Courage can still be linked with Peace, and the Feeble reach up their hands to Fortitude.

H. Hronek.

Working Together

We, the staffworkers of Friendship House, have tackled a big problem: That of eradicating the heresy of racism and replacing it with Christian Charity so that all men may be one in the Mystical Body of Christ.

We have come to Friendship House burning with desire to do this work. But we have come to realize that were it possible to spend every minute of our time in giving out clothes and meal tickets taking care of children and performing all sorts of corporal and spiritual works of mercy, we would hardly have begun to relieve the misery of Harlem's poor.

Even though we were to spend all our time lecturing and giving out literature, how very few people in New York would really understand the hideousness and extent of this heresy.

SO MUCH TO DO

And then when we stop to think how much needs to be done throughout the rest of this country, we would almost become discouraged were it not for the visitors who stop in from St. Louis, Denver, Los Angeles and other places with heartening news about their own or group battles for interracial justice.

These visitors, together with letters we have received on the same subject, have made us realize the need for a column such as this in which all our readers could benefit by the progress made by others as we have, and so perhaps become inspired to join us in this fight for interracial justice. For we believe that it will be only through the combined strength of all American Catholics actively combating the heresy that racism is, that we may hope to bring about a real Christian order of things.

Each month we will print a method which has been tried and found successful with the hope that you may be able to apply it in your own environment. Please let us know of your efforts and how successful they are, for we are eager to hear from all of you.

ACTION IN IOWA

This month, it was called to our attention, a project carried out by two Catholic colleges in Iowa. The students canvassed 2,000 white property owners in Davenport, Iowa, and tabulated their answers to twenty questions on racial matters.

The results showed that fifty-seven percent had no personal acquaintance with Negroes.

Sixty percent would not allow colored families to move into their blocks.

Forty-five percent would not permit membership in their churches.

Sixty percent would oppose employment of Negro teachers in the public schools.

Seventy-six percent would object to working under Negro supervision in stores, factories, or offices.

Sixty-two percent do not want the law to restrain an employer from discriminating against a Negro.

Fifty-five percent think that restaurants and hotels should not be open to Negroes.

How does all this measure up to Christian standards? Is it possible that Christians are living in a pagan atmosphere and not raising a voice to combat it?

Knowledge of the facts is necessary before reform can begin. Too many people have told me, "There is no prejudice in my town," and try to confirm this statement with, "You see colored people shopping in all our stores," or, "We have a Negro teacher in our High School." How can these people do anything constructive if they do not believe that prejudice exists?

AN EYE-OPENER NEEDED

A few statistics, such as the ones compiled by the students at Davenport, would open their eyes to reality. To uncover prejudice is an important step. Once it is recognized it can be eradicated, but as long as it lies hidden, nothing can be done about it.

Any sodality or club could carry out this plan and help to bring to reality the ideals of a real Christian Brotherhood.

So if you belong to some such organization add your enthusiasm to a campaign uncovering prejudice in your own environment, and follow it up with corrective measures. It is really time Catholics stopped ignoring or overlooking pagan conditions and investigated to find out the real facts.

Catholics in each place can leaven their own Milieu until Christian justice is made visible. So we are counting on you wherever you are and please let us hear from you.

Harlem's Fishers of Men

"The greatest mission field in the world is within twelve miles of St. Patrick's Cathedral," says one of our priest friends who is working twenty-four hours a day (he dreams about it at night) gathering in the millions who go to no church at all.

"How do you make your converts?" said we.

"The grace of God," was the answer. This grace manifests itself in many ways. Many converts are urged to bring in others as an act of gratitude for the gift of faith. Public processions let the community know there are Catholics around.

Priests visit Harlem Hospitals and are friendly to all. One of them they call "The God-Man" behind his back and all are very popular. Parish census with innumerable flights of stairs find new prospects in mixed marriage partners.

Signs may be seen in front of the churches, "Would you like to know what the Catholic church teaches? Come to free lectures on . . . nights." Friendship House workers help in a lay way by taking possible converts to the priest or by taking care of children while their mothers go.

In one parish school the Sisters of Blessed Sacrament have about 350 children. In the first grade only 50% are Catholic but by graduation 100% usually are, although they are not received unless one parent is Catholic. Therefore if the child wants to become a Catholic he must convert a parent.

Boxes are found in churches under a card saying, "Are you interested in becoming a Catholic? Please put your name and address in this box." These people are notified by postcard of classes for converts. Many colored people who have travelled are attracted to the Church by the fact that they found no race prejudice in Catholic countries. Of 1,100 converts in New York in 1946 seven hundred and fifty were from four of the parishes in colored sections.

Instruction Classes

For instructions converts must come from 3½ months for two lessons a week to 6 months for one lesson, depending on the parish they're in. Any session missed must be made up in a special Sunday afternoon class. The catechumens must come to Mass every Sunday and this is checked just as carefully as class attendance.

Priests instruct the classes. Questions are always in order and absolutely straight answers are given. This is very impressive to the students as they are hungry for the truth which the Church brings down to them from Christ. It wins the confidence of the class. Stereopticon slides are used, one parish having 700 of these.

In every group there are always many spiritual, marital, and general family problems. These must be cleared up by painstaking work on the part of the priests. In each class some are told they are not yet ready for Baptism, either because of poor attendance at instructions or Sunday Mass or because of lack of under-

standing or because of material difficulties.

This surprises people who have had the idea that the Catholic church snatched people the minute they met a priest. Most of these join the next class and realize they must prove their sincerity.

Mass Baptisms

The fortunate ones now participate in a mass baptism. Many visiting priests come to help. In St. Charles, the largest church in Harlem, whose pastor is the zealous Monsignor McCann, a bishop presides over the baptism in a church filled with friends and relatives of the candidates. These stand at the end of each pew with their sponsors behind them. All renounce all false beliefs they have held. This part is new to Catholic observers who are familiar only with infant baptism and is very interesting.

Each priest takes care of about six people. All the ceremonies are explained and are performed with the greatest care and reverence. In the next day or two they receive their First Holy Communion. The people of the parish welcome them at a Communion breakfast. It remains one of the scenes that must have occurred in the early Church.

In St. Charles and St. Aloysius there are an average of 440 converts a year. Fourteen years ago both parishes had two large churches and schools built by white Catholics who had moved away, leaving only 318 Catholics in the parish. But Monsignor McCann moved in and at first received some help from the Propagation of the Faith. Now the parishes are self-supporting.

Go and Watch Them

People often ask us, "But do these people make good Cath-

olics?" Only God knows whether people are good Catholics and judgment of others invites similar judgment of God on ourselves. Msgr. McCann's answer was, "Go and watch them."

At St. Charles there are an average of 500 at daily Mass during Lent. On New Year's Eve the church is thronged for the Holy Hour. Their generosity is so great that Monsignor says he hasn't had a financial worry in four years. These people are zealous lay apostles, bringing relatives and friends into the Church, some as many as thirty. Gloria Wimpy, one of our artists on the paper, has brought in at least four people in her two years in the Church.

The congregations are anxious to participate and really join in the prayers and singing. When we go into a church full of white people after Harlem we miss that audience participation. If you closed your eyes, you'd hardly know there was a congregation praying.

Most of these are converts and their appreciation of the great gift of faith as their greatest hope and possession and their love for the priests and sisters who have brought them this gift are an inspiration. Catholic moral principles and the sacraments help them to combat the great difficulties and temptations which overcrowding, discrimination, and poverty force on many. More priests and sisters are needed to gather in this wonderful harvest. How about it, some of you Catholic graduates?

(Some of our material is from an article by Rev. H. R. Furay, S.J., in the August "Messenger of the Sacred Heart.")

MABEL C. KNIGHT

Catholic Campaigners For Christ

The Catholic Campaigners for Christ movement throughout the United States is conducting a "Campaign For Christ." At the present time we are striving to contact all those Catholics who are interested in extending the Kingdom of Christ in this world. You can help by enrolling Catholics as supporters of Campaigners.

Supporters are those who volunteer to supply one person (non-Catholic) with Catholic literature sufficient to give him a thorough knowledge of the faith. The cost of which is \$2.00. The supporters also collect Rosaries, prayer books, pamphlets, bound books and send them to headquarters or to a Campaigner group in various parts of the country.

Their registration fee is 50c. per year to cover the cost of mailing and printing for the movement. To them is left the job of supporting with material goods or alms the various works of Catholic action being actively carried on by Campaigners—PRAYER IS THEIR CHIEF DUTY IN THE MOVEMENT. . . .

Campaigners—Their duties as active workers in the movement are many. They distrib-

ute Catholic literature in hospitals, visit the homes of sick Catholics and console them, visit fallen away Catholics, preach to the man in the street, operate pamphlet racks, teach Catechism.

Will you help us? Our work must go on. If you cannot actively take part in our work send us a few stamps or a dollar bill to further our work. We will acknowledge your donation by a letter. At the present time over 10 pamphlet racks are situated in New York City dispensing over \$25.00 worth of literature a week free. Will you sponsor one of these racks by sending us a few pennies to bring down expenses?

Remember Catholics are on the March. Join in and convert the world for Christ. Workers are urgently needed. Please send us the names of any non-Catholics who may wish to receive Catholic literature by mail. FREE. May the spirit of Jesus Christ and his humble servant Saint Francis prevail amongst you.

For further information write:

Catholic Campaigners for Christ, National Headquarters, Box 94, No. 10 Staten Island, N. Y.

"I Was In Straits"

I have a startling bit of news for you, my friends. In all this vast country of ours, the huge amount of two percent of all the American dollars which are doled out for amusements and public luxury goes to Charity.

What a charming criteria of the American spirit to give. Of that two percent, probably one percent radiates Christ, while the other one percent eradicates taxes, for with their complete lack of understanding of the word Charity, most people give to the poor only that they themselves may get. Get a bigger refund from the income tax bureau.

Mr. Big Business and Mr. Small Business, Mr. Super and Mr. Mediocre, all have much the same attitude towards throwing the poor dog a bone. They apportion a slice of their financial steak to the Community Chest and a few other pet charities, and therefore, forget all about their own personal responsibility towards their fellow human being, their brother in Christ.

Obligation

Let's try to remember that each and every one of us has a definite obligation, a definite debt to discharge towards one another. You will probably look up at this point and say: "Well, what is this poor, misguided creature talking about? Would she have me give to every Tom, Dick and Harry that come my way begging for a handout, which he will probably spend for liquor at the nearest saloon?"

So what, dear friend, so what? What he does with your dime or quarter he must pay for and be judged for. You, however, will be judged for why you gave the dime or quarter. If it was given with the love of Christ in mind then dismiss all your qualms about having your money poured down the sinks of iniquity. At the judgment Christ will not ask you what Tom did with your dime or Joe with your quarter, no, He will merely make a statement: "I was hungry and you gave me to eat." "I was in straits and you delivered me."

"I was in straits and you delivered me." All over the world today people are in sad straits; will we deliver them or will we say with a cynical shrug of a well-padded shoulder, "If they haven't got bread let them eat cake." Who will provide the cake? The two percent we so generously doled out to the community chest, the Elks, the Catholic Daughters and the Charity Bazaar? No, dear friends, for what we have given will feed so very few, will clothe only a handful, will satisfy only a small part of a world which is dying because of material as well as spiritual needs.

Sacrifice

To we who profess the doctrines of Christ, who belong to the family of Christ through participation in His Mystical Body, there is a very special call to come forward and perform the corporal works of mercy. Let's make some personal sacrifices, let's give back to Christ that which He in His Mercy has permitted us to obtain.

Every cent I earn, I earn only because Christ in His mercy has given me the wherewith to carry on, to work, to think, to live in a country which up till now has been untouched by the horror of a devastating war. All that I possess belongs to Him, not to me, therefore, who am I to grudge to my less fortunate brother or sister that which

has been given to me so abundantly. Charity is a personal thing, dear friends. Why? Because love is a personal thing, and love is Charity.

Let's take a good look at ourselves and see how we really are. The poor live in bad neighborhoods, why should we go there? The poor are dirty and ill clad, why should we associate ourselves with them? The poor live in dark and filthy tenements, why should we take a chance of risking life and limb in climbing rickety stairs or perhaps being caught in some firetrap when there are paid workers to do all these things for us?

The sick are unsightly and make us feel uncomfortable, why should we bother to visit them when there are free clinics and city hospitals as well as parish priests, ministers and rabbis and some Christian societies to discharge our duties for us? We contribute financially, don't we? Isn't that enough?

No, it is not enough. Why? Because Christ said it was not enough. That's the best answer I can think of and I personally account it a very excellent one. Christ went among the poor. He was born among the lowly. He loved and visited the sick and gave of Himself to all who needed Him.

Prudence

You are probably muttering by this time that there is such a thing as prudence. People are constantly remembering prudence. Why can't we forget it when it comes to Charity? Seems to me we forgot it very easily when it came to hate and total annihilation of a town in Japan called "Hiroshima." We completely forgot it the day the second atom bomb was dropped over there. I say the second bomb, because the first one fell centuries ago in the garden of Eden, when a man named Adam and a woman named Eve sinned, cast prudence to the wind and said "I will not serve." The repercussions of that bomb are still being felt by the entire human race.

Let's stop worrying about the social evils we are going to cause because our hearts are too soft and we keep passing out stipends to those who need them, and beside that keep fighting against overwhelming odds for people who are too poor, or too weak to fight for themselves and justice.

Let's be prudent with the prudence of Christ. Let's help our neighbor, not only by delegating our charity, but by taking a real personal interest in our brothers and sisters in Christ. Let's not constantly count the cost of our self respect and community standing, but let's count the cost to our heavenly standing and our immortal souls.

Muriel Zimmerman

Henry W. Edgerton; Lover of Justice

"Formidable dignity and power of justice, which above every passion and every preconception, must reflect the very justice of God, whether dealing with the settlement of controversy, or the punishment of offenders. Such is indeed the work of every justice, the mission of every judicial power." Pope Pius might have added that it is the work of every Justice; every Judge that is. Surely it seems to be the work of Justice Henry W. Edgerton, who continues to recall to his brother judges the voice of justice.

"Appellants (colored) do not ask that appellees (white) be forced to sell them houses," he concluded in a minority opinion in a recent restrictive covenant case in Washington, D. C. "Appellees (white) alone have come into court with a claim. They ask the court to take away appellants' (colored) homes by force because they are Negroes. There is no other issue in the case."

The majority, however, out-voting him, decided, in view of their standard practice, that they must accede to the request of the white neighbors, and accordingly ordered the Negro families out of their homes, and cancelled the deeds to their property.

Rights of An American

To insure stable and orderly life under law, the right of an American to free use and possession of his property is protected by numerous enactments, by the Constitution, and by the great weight of tradition. The Fifth Amendment, in force almost as long as the Constitution itself, says that no one may be deprived of property without due process of law. Subsequent laws, together with the Fourteenth Amendment, repeat this with specific intent of protecting the rights of Negroes.

The purpose of these laws was obviously that no one should be deprived of property without good reason; that is, unless he had committed some crime; or unless the deprivation were reasonable and necessary, as in the imposition of taxes.

For courts to hold today that they must honor and bow to the requests of white persons that no Negro ever be permitted to own property or to live in certain areas declared and agreed closed to Negroes by these whites or previous white owners, would seem to be the enshrinement of anarchy. And to maintain that an eviction of a Negro because he is a Negro is consistent with the rule of law seems to reveal a low opinion of law.

Established Policy

But low or high, the opinion more or less prevails that established policy, accepted law, the law of the courts, requires the enforcement of residential segregation pacts. That arbitrary consignment of colored families to the least wholesome areas of our cities is, the courts may admit, perhaps unfortunate; even undesirable, but not their direct concern. They deal in contracts and records and deeds, and above all, in the past, and in past decisions.

A solitary happy aspect of

the generally tragic and unworthy picture of restrictive covenant proceedings is that the acts of a few courageous judges stand out the more, as does any bright picture in a dark setting.

Two years ago, in a significant minority opinion, Justice Edgerton pointed out the error of court enforcement or support of racial residential restrictions. Although he did not convince his partners, he made a deep impression on all who follow or are directly affected by restrictive covenants.

Now in a similar opinion, given on May 26, 1947, he demonstrates an earnest study during the intervening period. The present opinion goes much further than anything anyone else has said; it is hard to understand how anyone can remain unconvinced by it.

Although it is presented in technical phrases to meet the wordy objections elsewhere raised, much of it is clear to the layman. Here are pertinent extracts:

Extracts of Edgerton's Statement

(Words in parenthesis have been added by way of explanation.)

The court holds that perpetual deed covenants forbidding sale of homes to Negroes are valid and enforceable by injunction (court order) cancelling sales, evicting Negroes from homes that they have bought, and preventing sales to other Negroes. I think this erroneous for five reasons, each independent of the other four.

The covenants are void as unreasonable restraints on alienation (transfer). They are void because contrary to public policy, their enforcement by injunction is inequitable. Their enforcement by injunction violates the due process clause of the Fifth Amendment. Their enforcement by injunction violates the due process clause of the Fifth Amendment. Their enforcement by injunction violates the due process clause of the Fifth Amendment. Their enforcement by injunction violates the due process clause of the Fifth Amendment.

Reciprocity

It has been contended that enforcement of covenants which exclude a race from a neighborhood does not involve discrimination because it permits reciprocity. This amounts to saying that if Negroes are excluded from decent housing they may retaliate by excluding whites from slums. Such reciprocity is not merely imaginary and unequal but irrelevant. Because appellants are Negroes, the court deprives them of homes which they could keep if they were white.

Discrimination against them because of color is not merely relative but absolute. The imagined possibility that others may suffer similar discrimination because they are white is as irrelevant as the certainty that others will suf-

fer it because they are Negroes.

Both the Louisville ordinance and the New Orleans ordinance which excluded Negroes from white neighborhoods also excluded whites from Negro neighborhoods. Since they undertook to discriminate because of race against members of both races they had a formal reciprocity that restrictive covenants lack. This did not reconcile their enforcement with the requirements of due process. (They were thrown out by Supreme Court.)

Due Process of Law

Restrictive covenants are non self-executing. This case arises because persons whom they purport to bind have violated them. The white appellants have sold restricted property to the colored appellants. (There were several parties on each side of the case.) The appellees, neighbors not directly involved in the sales, seek to set them aside. For that purpose they necessarily invoke the aid of a court of equity. (A court of equity, as distinguished from a court of law, is traditionally provided with more flexible powers, for the achievement of justice.)

If all persons whom the covenants purport to bind had refused to sell to Negroes, no government action would be involved but only the action of private individuals, and no question of due process of law would arise.

The situation then would be comparable to the refusal of the innkeeper in the Civil Rights Cases to serve Negroes. Even if some landowners had persuaded or hired others not to sell to Negroes, or Negroes not to buy, there would still be only private action, whether legal or illegal, and no due process question. But in this case private means have failed to produce compliance with the covenant and a court has been asked to enforce it.

Refusing to Vacate

If the colored appellants refuse to vacate the premises in obedience to the court's decree it will be enforced against them through the court's power to punish for contempt; they may be imprisoned or fined, and disposed of by force if necessary. The action that begins with the decree and ends with its enforcement is obviously direct government action.

The question is whether a court of the United States has the constitutional power to cancel deeds which willing sellers have made to willing buyers, and evict the buyers from the property, because the buyers are Negroes.

A judicial decree which would be invalid if it had legislative sanction is not validated by lack of legislative sanction. . . Such restrictions are not less arbitrary and unreasonable, and not more conducive to the general welfare, when private persons acting without legislative sanction have attempted to impose them for private purposes.

It is strangely inconsistent to hold as this court does that although no legislature can authorize a court, even for a moment, to prevent Negroes from acquiring and using par-

ticular property, a mere owner of property at a given moment can authorize a court to do so far all time.

Either the due process clauses of the Constitution do not forbid governments to prevent Negroes from acquiring and using particular property, in which case they do not forbid courts to enforce racial restrictions which statutes have imposed; or these clauses do forbid governments to prevent Negroes from acquiring and using particular property, in which case they forbid courts to enforce racial restrictions which covenants have imposed. *Buchanan v. Warley* rules out the first alternative. . .

The Civil Rights Out

White citizens have, beyond question, the right to purchase the property in suit from willing sellers and to hold it. This court forbids colored citizens to purchase and hold it. It thereby rules that they have no right to do so.

The court does not say, and it would be a contradiction in terms to say, "Despite the fact that we forbid colored citizens to purchase and hold this property they have a right to do so."

I see no possible escape from the fact that the court's ruling violates not only the due process clause of the Fifth Amendment but also the Civil Rights Act, . . . which expressly provides that "All citizens of the United States shall have the same right, in every State and Territory, as is enjoyed by white citizens thereof to inherit, purchase, lease, sell, hold, and convey real and personal property."

A statute which declares or confers a right means, if it means anything, that courts shall recognize and protect the right. . . Nothing is alleged or found against appellants except their color. . .

It makes no difference that the court denies the right of Negroes to purchase and hold certain property only and not all the property in the District of Columbia. Much of the land in the District is covered by covenants like those in suit. Though these injunctions refer only to appellants' land, denying the right of appellants and other Negroes to buy this land has the practical effect of denying the right of any Negro to buy any land covered by any such covenant.

Violations

Moreover, the conflict between the Act and the injunctions does not depend upon the fact that the injunctions have a general effect. If a municipal legislature were to pass an ordinance forbidding Negroes to purchase and hold precisely the land in suit, and no other, obviously the court could not prevent them from purchasing and holding it, since such prevention would violate the Act of Congress.

I think it quite as plain that the court violates the Act of Congress when, without even the excuse of municipal legislation, it prevents Negroes from purchasing and holding this property.

The expressed will of a former property-owner cannot

authorize the court to deny a right which the expressed will of a legislature could not authorize it to deny.

Any opinion as to the reasonableness or desirability of preventing Negroes from purchasing and holding this property is irrelevant to the present point. The Constitution and the Civil Rights Act have foreclosed the matter. The right to buy and use anything that whites may buy and use is conferred upon Negroes implicitly by the due process clauses of the Fifth and Fourteenth Amendments and explicitly by the Civil Rights Act. Of the civil rights so conferred, none is clearer and few are more vital than the right to buy a home and live in it. . .

Restraint on Alienation

"The underlying principle which operates throughout the field of property law that is freedom to alienate property interests which one may own is essential to the welfare of society. [This assumption rests] in part upon the necessity of maintaining a society controlled primarily by its living members. . . the American Law Institute lists six factors which tend, when present, to make restraints on alienation reasonable and valid. . . 2. the restraint is limited in duration. . . 5. the number of persons to whom alienation is prohibited is small. . ."

By these accepted standards, the covenants in suit are clearly unreasonable. . . (2) the restraint is perpetual. . . (5) "The number of persons to whom alienation is prohibited" is enormous. Such persons are more than a quarter of the population of the District of Columbia. In respect to the number of possible purchasers as well as the price which some of them are ready to pay, the landlords' market is most severely as well as permanently impaired. No other sort of restraint of any comparable degree of severity has ever been upheld.

Public Policy

Covenants exclude Negroes from a large fraction—no one knows just how large—of the decent housing in the District of Columbia. Some of it is within the economic reach of some of them. Because it is beyond their legal reach, relatively well-to-do Negroes are compelled to compete for inferior housing in unrestricted areas, and so on down the economic scale. That enforced housing segregation, in such circumstances, increases crowding, squalor, and prices in the areas where Negroes are compelled to live is obvious.

It results in "doubling up," scandalous housing conditions for Negroes, destroying home life, mounting juvenile delinquency, and other indications of social pathology which are bound to have their contagious influence upon adjoining white areas."

Neither the present nor any previous opinion of this court questions or considers these facts. The judgments appear to rest upon the theory that they are unimportant.

JOHN DOEBLE

HARLEM FRIENDSHIP HOUSE NEWS

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Let Us Make Ready...

"Perfect Thou my goings in Thy paths, that my footsteps be not moved..."

This offertory prayer of the Sixth Sunday after Pentecost, should become the daily meditation and MOTIVATION of Catholics thru these, our dark years, of unpeaceful peace!

For as far as eye can see, and ear can hear—the world is headed for another war. Nations cannot get together to shape a stable peace, because they have not invited the Prince of Peace to their Conference table, nor taken His Words as the foundations of their deliberations.

The result, even to the utterly untrained observers, is a slow, relentless chaos moving like a dark, stormy cloud onto the horizon of our lives. Bewildered and uneasy Catholics seem to stand still, fatalistically awaiting the worst... but not doing much to avert the all-evident catastrophe that is just around the corner.

"What is there to do," some may ask?... The offertory prayer answers this clearly... "PERFECT THOU MY GOINGS IN THY PATHS..." implores the Church, in the name of all the Faithful. PERFECT... make perfect... And the first step to perfection is PRAYER, which is also the first and greatest WORK of a Christian soul.

Yes, I know, it all sounds so trite, so familiar. Since early childhood, at home, at school, parents, nuns, brothers, priests have exhorted all of us to PRAY. And lately every Catholic Paper and Magazine has taken up the cry: "Let us Pray... Thru Our Lady of Fatima to Christ... Let us pray for Peace." So much is being said and written about prayer that it becomes almost monotonous.

YET PRAY WE MUST... NOW AT ONCE, ALWAYS. PRAY WITH TEARS IN OUR HEARTS, SOULS AND EYES! PRAY THE PRAYER OF SUPPLICATION, OF ADORATION, OF LOVE. PRAY... BECAUSE ALONE PRAYER CAN STOP THE ATOMIC WAR THAT DAILY COMES CLOSER AND CLOSER... NOTHING ELSE SEEMS TO BE ABLE TO. AND IT SEEMS TO BE ALMOST UPON US.

And having prayed, let us stand fast in our holy Faith so... "THAT MY FOOTSTEPS BE NOT MOVED..." from it. But to stand fast by something or someone... one must KNOW and love what, or whom, one stands fast for. So let us awaken and take an intelligent appraisal of our Faith. Study it, so as to know it better and love it more... for we may have to die for it soon... who can tell?... or at least fight for it in a thousand strange and as yet unknown ways. Let us make ready, for this IS the acceptable time. There is so little of it left that we must hurry and fill our lamps with the oil of knowledge and love...

And having prayed and prepared ourselves thru knowledge and love, let us now discard, detach ourselves from all that is unnecessary, superfluous to this, our journey, INTO HIS PATHS... Let us give to those who need it, that which is above OUR NEEDS. Let us clean the attics of our houses, and our souls, and then give even of our necessity... Give to our brothers in Germany, Austria, Europe, Africa, China, India, U.S.A., Canada, for WE ARE OUR BROTHER'S KEEPER. Let our charity so shine before the world that it may remember THAT CHRISTIANS DO LOVE ONE ANOTHER.

If we do all these things then indeed will the prayer of the sixth Sunday after Pentecost be fulfilled in us and... "OUR FOOTSTEPS SHALL NOT BE MOVED FROM HIS PATHS..." "And beholding this, the Lord of Hosts may tie the hands of His justice and untie the hands of His mercy, allowing it to descend upon us once more. Then true peace may yet reign on earth... Yes it may... BUT LET US PRAY, AND LET US LOVE GREATLY... NOW AT ONCE... THIS DAY... THIS VERY MOMENT.

Toward A Greater Good

It's a funny world with a lot of funny people in it. Take us, for instance. We are sitting up on our farm in Maine. The winter is behind us, our bully-woolies are shed; the robins and orioles are back. The days have taken on a glamour that makes a Disney extravaganza seem an understatement of nature's glories. Our fishing tackle gets a try-out any old time we care to amble down the road through the pines and white birch and violet clumps. We're going to plant a garden. The seeds are waiting. The man is coming tomorrow to plow.

Excuse

Then suddenly something like a hunch (it was probably St. Joseph gently taking our elbow) saying we had reason for going to New York for the summer. Our elbow is joggled every time we glance at the spread of field and garden space and sky around us. There was nothing uncertain about it. We were not to stay on in our paradise.

We never like to be impolite, especially to St. Joseph. So we find excuse for leaving: We need money. New York would be the pay off.

It has never troubled us to need money, but it did trouble us to think of going to New York. We were willing to pick juniper berries. Anything, if only we might have stayed on our place. The answer was, go!

Shortage

There is a shortage of rooms in New York. But there is a graver shortage of tolerance for accommodating a Negro woman and a white woman. We used our double-barreled shotgun for that one: Catholic and Interracial. Maybe Friendship House could help us, we were advised.

From the moment we entered Friendship House the thing was beyond us. What was a garden, what was a farm, or even the need for money when this employment agency for Christ was open and willing to accept us.

Contrast

The contrast between our pastoral solitude and the overflowing streets of Harlem is not felt in our minds or senses. There is an inner silence and awe over the privilege of sharing life with God's needy. May St. Joseph joggle our elbow severely, if we ever seek to have a garden without the seeds of poverty.

Bermetta Young
 Leona Lyons.

The frequently repeated phrase in the manifesto, "Friendship House has work to do" should be interpreted to mean that it has the mission of awakening the conscience of the whole community, and of Catholics in particular, to the factors involved in our racial caste system, and of actively co-operating in the solution of the race problem on all levels, social, political and economic as well as religious.

From "Catholic Organizations Promoting Negro - White Relations in the U. S. by Rev. Thomas J. Harte, C.S.S.R.



ST. PHILIP CONVERTING THE ETHIOPIAN

M. Rodeck

"I Have Heard Them Say"

There is a school of complacents in which people deny justice to all for no reason except, "they have heard them say" that Negroes should not be allowed to live in certain localities. That Negroes are irresponsible and therefore, should not be allowed to hold responsible positions. That the Negro is a robber, thief and a rapist. That Negroes require less pay in salary or wages because less is required to supply their needs. That the society of Negroes is offensive because it lowers the dignity of those with whom he associates.

These are only a few of the charges brought against the Negroes by those of this school. We say that these instances of prejudice are sins. They are sins of prejudgment committed against the Mystical Body of Christ.

Have you, our dear brethren of this school of prejudgment, ever paused to examine your conscience, to ascertain whether you were committing a sin, or several sins, when you prejudged others simply on the strength of what you "have heard them say?"

By your refusal to allow Negroes to dwell in "restricted" communities, they have been forced to find quarters in already over-crowded "Negro sections," thereby causing illness and in some cases even death.

Do you love one of your

hands more than the other? Would you glove one hand against the weather and not the other? Most likely you would glove both equally well for both are parts of your body and you love them equally. So then, why discriminate against certain parts of His Mystical Body?

We would not bind without reason the fingers of one hand while the fingers of the other hand were allowed the freedom of exercise. Then let us not bind or suppress any member of His Mystical Body.

The Negro does not ask any special favors or considerations. He wants only to be allowed an equal opportunity to live, to work, to pray and to play. He wishes to be judged on merits and qualifications alone. Let us cease to judge others on what we "have heard them say."

Scripture has told us many things about the kingdom that God has prepared for those that love Him, but there has not been recorded even one promise of a "restrictive covenant" in Heaven. So, if we hope to spend eternity in perfect happiness in the Divine presence of Almighty God, whom we do not wish to offend, let us start now to know our brethren, not as black or white or red or yellow, but as members of the Mystical Body of Christ.

THOMAS EVANS

DO YOU HAVE THESE BOOKS

Wouldn't you like to give someone else the same pleasure you had when you read them for the first time? SEND THEM TO FRIENDSHIP HOUSE.

"Diary of a Country Priest," by Bernanos.

"Labyrinthine Ways" ("The Power and the Glory"), by Graham Greene.

"Companion to H. G. Wells' Outline of History," by Belloc.

"Slave and Citizen," by Frank Tannenbaum

Farm Bulletin

By MARY FREGEAU

Over the Decoration Day weekend we had visitors from Chicago: Ann Harrigan and two volunteers from the Chicago house, Michael Barrett and George Clark. George was one of the first visitors to St. Joseph's Farm when it was opened two years ago, and he draws a delightful comparison between the set-up then and our charming, pleasant house with garden and the partially repaired barn.

Mike and George borrowed Mr. Baumann's team (the finest in the county) and leveled the front yard and then hand ploughed the plot for the vegetable garden. It was a break for Jim, who had been clearing the ground by hand, keeping just a patch or so ahead of the girls.

Jane Frohmader, a registered nurse, from the Veterans' Hospital at Tomah, Wisconsin, and a registrant for the Summer School, came for a preview the other day and offered to stay on a few days after the school to help with the work.

Also among our visitors was Joe Hillebrand of Toledo, who was introduced to us by our friend Father Weller of Dorchester.

Visitors Are a Godsend

We have been singularly blessed with the kind who find themselves a project to work on and thus relieve the staff of the many more jobs that have to be done before the place can be fully whipped into shape. Jane, for instance, mowed the lawn—a real problem with our quack grass—and Joe repaired and rehung the garage door.

Sister Helen Angela of St. Margaret's Academy in Minneapolis visited us during May, accompanied by Mrs.

Nelson Drake of the same city. Sister had been lecturing to the Wisconsin Council of Catholic Women holding their annual convention in Wausau.

Speaking of visitors I should probably include myself; for the past month I have been putting the farm to one of its uses as an auxiliary of the city houses; to wit, a place of convalescence. I have been restored to health and strength after a sudden splurge of surgery, and here do testify that St. Joseph's Farm and its staff do their service both graciously and admirably. My gratitude is indeed profound. It was a joy, too, to have my father-visit us for two days.

But the highlight of all visits—not only of this month, but of all the years of St. Joseph's Farm so far—was the call of our Bishop, Most Reverend John P. Treacy. Accompanied by his secretary, Father James Finucan, he spent an evening with us while he was confirming and ordaining in the neighborhood of Marathon. It was a delight to show him around our house and explain the details of Friendship House life. And it warmed our hearts to receive his approval and blessing.

Staff News

Monica and Jim made their first Oblation as Oblates to St. Benedict for Maria Laach while Father Damasus Winzen was here, on his way to St. Joseph, Minnesota. We had the ceremony in St. Mary's Church. That evening in the farmhouse he concocted a Betrothal Ceremony for Jim and me, since none of the available Rituals provided an official text. In liberal toasts of grape juice we drank the health of everybody to celebrate a memorable day.

WHOEVER DOES NOT ACCEPT
THE KINGDOM OF GOD
AS A LITTLE CHILD



WILL NOT ENTER INTO IT

brate a memorable day.

Summer School Prepares

The barn roof is almost on. It is a real Blessed-Mother blue and stands out with lovely intensity in the green Wisconsin landscape. During the first few days that the men were putting it up, we made thousands of trips to the back windows of the house to see it—thank goodness the men considerably began on this side.

We were terribly disappointed that plans for a weekend to be spent here by a group of students from Mercy High School in Milwaukee could not be carried out. We had arranged for Father Gregory O'Brien, O.M.I., and some of the volunteers from Chicago FH to be here and, together with our staff to present our outline of the Doctrine of the Mystical Body and its application to Interracial Relations.

But until the barn is completed we can accommodate only fifteen students, and to hire a bus for only that number would have been an exorbitant expense for the students. But the plan is on ice for next year, both at Mercy and here, and we hope that other schools will soon be including such ventures in their extra-curricular programs.

Compensation

To compensate for that disappointment, however, the plans for this year indicate that our F. H. Summer School for Catholic Interracial Techniques is a burgeoning branch of our Apostolate. Besides handling the heavy jobs of both house and garden, Jim has managed to outline a fine program for the school, and reports that the first term registrations are not complete, but that we will have a full house for the second term.

Kathie, one of whose jobs is mending and minding linens, valiantly counts the piles of sheets and then recounts the beds and promises to make all tally. And Betty Schneider proudly points to the jars and jars of rhubarb conserve and preserves—the first fruits of both gardening and canning—and assures us that at least we'll have something to brighten up the summer school breakfasts. Time flits and flithers.

Next issue we'll report how it goes with a houseful of students eagerly grappling with facts and figures of interracial indoctrination and enjoying an integrated Catholic vacation.

The Casita Reports

By MARY (GENI) GALLOWAY

At last! At last! We have arrived at our new quarters. Up until a few days ago the Casita of Chicago Friendship House has been half here, half there. Because of the confusion which reigned between eviction notice and the actual getting settled at 4233 Indiana, the children's toys and what not have all been at Sheil House, upstairs and downstairs.

In spite of the big scurry, the Casita's youth program carries on. The Brownies had two outings at Riverview and Jackson Park. At Riverview they rode on every ride and participated with great spirit in interracial games on the lawn. The Cub Scouts have been getting around too. They have been to the zoo, ridden ponies in the park and toured a coal mine in a museum.

The Boys' and Girls' Clubs have been busy with meetings, election of officers, and picnic swims. These teenagers still found time to help FH move. The girls packed and the boys lifted.

The Minnesota quartet (four girls from that state) and two boys from Washington, D. C., and New Mexico, are on hand to help with the Vocational School program. They are visiting volunteers and are here to work for nothing this summer, with God as their boss. The girls are: Virginia Lowe from St.

Theresa's College, Winona, Minn.; Tony Hendricks and Corinne Sporse, Minnesotans attending Marquette, and May Lou Edelbach from St. Benedict's College, Minn. The boys are Vincent Hawkins from Washington and Bob McNealy from New Mexico.

After Orientation Week (an introductory course where they are learning about FH and how to run recreation programs) they will be at work full time in the Casita.

The Vacation School runs from July 9 to August 8. Its agenda includes crafts, religion, playground programs, weekly swimming, stunts, games, songs, skits, plays and stories. The religion program, taught by Sister Teresita and Annunziata, will be built on the Ten Commandments. There will be trips, too, complete with peanut hunts and nature trails.

Ten boys and twenty girls are all signed up to go to camp during July. Now all we need is the money to send them there. Donations large and small are acceptable. Or, if you would like to donate a \$15 scholarship to send a child to camp, make a check payable to

Friendship House,
4233 S. Indiana Avenue,
Chicago 15, Illinois.

So long, and a pleasant summer to all.

Miscegenation

(Continued from page 1)

anxiously frown upon and worry about marriages involving mixed religion than mixed race. Such are forbidden by the Church. Yet how many of us without a qualm seek a dispensation and assist at such marriages, which even then the Church will not allow to be blessed, whereas we would some of us raise our hands in holy horror if we were asked to assist at a marriage between two members of the *gens electa*, one black and the other white.

Nearly every day socially prominent and wealthy Catholic parents with the cooperation of their pastors allow their daughters to marry unbaptized and even irreligious men who are not heirs to heaven nor fit to be fathers of Catholic children, but who would gasp in dismay if one of their daughters were even to hint at marrying a black man who as a Catholic is crown prince to God's very throne.

SOCIAL RECOGNITION

Those who condemn miscegenation condemn social intermingling between the so-called races. They fear that such intermingling will lead to the ultimate in social recognition, namely intermarriage. In Holy Communion God grants a social recognition to His child, irrespective of race, more intimate than the social union between husband and wife. And God's criterion for social recognition is infinitely more exacting than that of the greatest earthly potentate.

Yet His only criterion is that the individual be in the state of grace and a member of the Mystical Body of His Son, because this gives him a dignity and excellence greater

than that conferred by wealth or social position.

Is it not laughable for us to withhold our miserable little social recognition and the accompanying amenities from one to whom the God of infinite majesty and splendor grants it to the extreme even of a most intimate union in the Sacrament of His love?

May this not explain why in countries of a truly Catholic faith and culture we find the least social discrimination on the score of race and the most miscegenation of a legitimate nature?

A REGRET

I remember how personally delighted I was a few years ago when I thought I had discovered some Negro blood-relatives in Detroit who had the same name as mine. I proved with certainty that they were descendants of former slaves of my family (which I admit with shame the family used to own unjustly) and I regretted that I could not prove the probable fact that they were legitimate blood-relatives.

I didn't dare hope for what would have pleased me much more, namely that in my own veins was some of their "Negro" blood. Suppose I could have proved this last point, would it have meant that I was less a man, less a Catholic or any less an heir to heaven? Would my fellow Catholics have no longer dined with me?

The fact of the matter is that millions of Americans have "Negro" blood in their veins without ever knowing it. Why should our thinking on this subject be like that of little, ignorant children simply because that is the vogue among American white people in general?

Looking at Jews

(Continued from page 1)

to the Romans. Our Lord prayed for them from the Cross: "Father, forgive them, for they know not what they do"—could His prayer go unheard?

The share of Jews in the Crucifixion is indeed the darkest blot on Jewish history, but we should be hypocrites if their guilt did not remind us of our own. By our sins all of us, all mankind of all ages, have cooperated in the Crucifixion of Our Lord. Each sin we commit proves here and now the torture we should have inflicted upon Jesus, had we been then and there.

There is no greater difficulty in God's forgiving the sins of the Jews, who were our representatives, then there is in forgiving ours. God's infinite Mercy has granted the remission of all the sins of all the world in the Precious Blood of Our Lord, which descends upon those who confess that they have shed it by sinning, and who repent.

Jew and Gentile stand in a common sorrow under the Cross and receive a common salvation poured forth from the five Wounds they have inflicted together. They share a common resurrection in the Risen Christ Who has "made both one, breaking down the middle wall of partition, and Who has reconciled both to

God in one body by the Cross, killing the enmities in Himself."

Few Jews, however, realized what their leaders did. Few have seen that Christ is Israel's King, the center of their history, the fulfillment of their hope. But is it not also our sins, our failure to walk in the foot-steps of Christ while calling ourselves Christians, which dims their view?

Resurrection

At all events, we know that when all other nations have heard the Gospel, the Jewish people will be converted to Christ. Saint Paul says that this will be like a resurrection from the dead for the whole world.

It will be the delight of saints and angels when Christ's own people find the Messiah for whom they have waited so long. It will be the joy of the Church in the latter days, when the charity of many will be in danger of growing cold.

Perhaps we are not destined to see this day, though many people think it cannot be far off. But we can anticipate some of its joy, if we do our utmost to hasten the day of homecoming for our Jewish friends. We can do this by praying for him and by showing him that the love of Christ is still waiting for him in the Church.

CHICAGO F. H. BULLETIN

By MARY CLINCH

Readers of this column will remember that in April we recalled St. Basil's advice that we should "ask of God big things." We took the Saint at his word and asked for a building near the one we were being evicted from. We specified that we wanted a much larger place, that could house our expanding children's and teenager's programs. We said we could use additional space for clothing room and some ground around the house as a playground.

Now, hold on! We received, from God's bounty, just exactly that. Finding all this in Chicago's overcrowded Black Belt was a miracle.

But it was only the major miracle. There were many more. Our volunteers and friends got together and formed a building fund committee. The committee raised \$10,000. With that plus the loans we secured we were able to pay for our new home. Blessed Martin had done it again.

Free Advice

Blessed Martin has a way of sending us just the right people in the nick of time, too.

There was the Negro real estate man who gave us free advice on the millions of details involved in a real estate transaction. He was followed by a contractor who not only looked over our building and assured us it was shipshape, but also is donating some supplies and labor for some of the vitally needed repairs.

It is impossible to tell here of all the wonderful people Martin has gotten to help us. If there were a list of their names it would comprise the names of all of you, our faithful friends. There would be no Friendship House without you.

Vacation School.

Negro children are "playing" on Indiana avenue.

Yes, we have to get that vacation school for the kids going, but quick. So how? This place has no lights, ineffective plumbing, a roof that leaks, and the filth accumulated through years.

Now, that last item is being taken care of, just as the moving job was, by the staff and volunteers, by means of elbow grease. When we moved Father DeRuntz got a cattle truck somewhere and with five men volunteers hauled over the well-labeled cartons of books and library equipment and most of the office supplies. The next day, in typical FH style, the Mothers' Club gave a benefit chicken dinner for us in the old place. Friendship House is the only place where this could happen. On the final moving day, when everything but the table was gone, Teevy somehow prepared a delicious lunch which we ate sitting on boxes.

Monday morning we were actually here. Old clothes were put on. Sleeves were rolled up. We were ready to make war on the terrible mess that this building is in. We did not have enough pails, mops and brushes. We begged, borrowed and even bought them with money from our slim treasury. But we still had no water. That plumbing! A kind neighbor let us get water from his house and a bucket brigade was formed.

Strong Stomach

The stench was pretty bad in places. There were some dead rats that had to be carried away. Geni Galloway claimed she had a strong stomach and would take care of them. Strong men looked

the other way while dainty Geni did what was necessary. After that we got busy with lime, soap and disinfectant.

All kinds of people came to our aid. I bumped into a girl I had never seen before. She was wearing overalls and an old shirt and was bending over a bath tub. She was getting close to the surface, having scraped off four layers.

Still it was business as usual at Friendship House. That night we held our weekly Monday night forum. There was no electric light, of course. Passersby blinked and wondered when they saw a group of colored and white sitting in dim candle light in an apparently vacant store.

Visiting Volunteers

Meanwhile our five new visiting volunteers had begun to arrive. They are young people who will live and work with us for the summer. Trains had to be met, messages taken, directions given. A certain amount of our everyday work had to go on. Moments had to be snatched to write letters, make phone calls, keep records, give information.

Without gas or kitchen facilities the eight staff workers and five visiting volunteers had to take their meals in a restaurant. And the FH pocketbook got flatter and flatter. Later our pastor generously allowed us to use the high school cafeteria until we have our own kitchen. We rounded up a kitchen crew to help Teevy. They are holding forth there now and the thirteen of us are getting our three squares a day.

Our Needs

A plumber came (thank God) and got the water turned on after we had been here five days. He had to dig five feet into our pocket handkerchief front yard. The pipes and other plumbing essentials are ready to collapse at any moment. That means a complete new set must be bought. That new roof will come to \$500, and the electrical work will be \$500. Then there is an awful lot of carpentering to be done and we need at least \$1,000 worth of paint. Then there are the loans to pay back, etc.

It is Blessed Martin's job to get all this money for FH. If he should knock on your door and say: "Psst, Friendship House needs money and equipment in the worst way if it is to continue its work and keep up the fight for interracial justice," you won't turn him away will you?

Oh, yes, if you hear of any good sound furniture that we could use in our office and library or children's, scouts' and teenagers' rooms, and if it is going a-begging, keep us in mind. We could also use things like craft equipment, toys, hundreds of good, sturdy chairs (preferably the folding kind), and a big out-size stove.

And please pray for us, too, won't you?

THE BARONESS



For the first time since the original publication of Friendship House News I did not write for the June issue. But then how could I? Have you ever tried to unpack twenty-three crates of furniture and personal belongings, while planting an orchard of apple trees, a quarter of an acre vegetable garden, attending to a six-week's old pig nicknamed MILKY? And all the same time try to produce three meals a day for a hungry husband and a hungrier Flew? (Flew is Miss Grace Flewelling, FH pioneer Staff Worker, who had joined me in this new Friendship House Canadian venture). If you have—you are a better man than I!

All things come to an end, it is said. And this chaos of ours is no exception. At long last I can find the typewriter and the paper to write this column, and what is more important, the time. For Milky is happily living in his new pen. The vegetables are just as happily growing in their beds, and the house looks like a house should, not like something an atomic bomb just missed.

* * *

To all the subscribers of the Outer Circle Letter, go my deepest apologies for having missed for the reasons stated above, two issues of the Letters—May and June, so help me! The July Letter will be in the mail, if Flew and I have to type each separately way into the night. I also want to thank the two hundred new subscribers who asked to be put on its mailing list.

* * *

From Mother Marie Emerantia of Sion (Our Lady of Sion Convent P. O. Box 49, Jerusalem, Palestine) comes a pitiful letter, asking for money and clothing, for she says "You have no idea of the poverty of Palestinians. It is not only poverty, it is sheer stark misery... and we have to feed and clothe more than 70 of them... could you help us?" Can you?

* * *

Please note the changes of address of Friendship House, Chicago (yes, they bought that house at long last) from 309 East 43 Street, Chicago 15, Illinois to 4233 South Indiana Avenue, Chicago, Ill. And my address from 8 West Walton Place, Chicago 10, Illinois to Madonna House, Combermere, Ontario, Canada. Yes, Eddie is with me, so many people asked in their letter if he were, that I hasten to reassure them. He is here. Helping with the pig, the garden and writing books.

* * *

A long-lost relative of mine turned up in a hospital for displaced persons in the U. S. A. zone in Germany. She is half blind and quite sick. May I beg the charity of a CARE parcel for her? Mrs. Olga Kolychkin, St. Georgen UNRRA, Krankenhaus 13Q, Bayreuth, U. S. zone, Germany. God bless you for anything you will do for her.

Harlem Reporter

By M. C. K.

One of our dreams came true when we arranged for a colored staffworker to live in a white section of New York. Our outpost of Friendship House is an artist's studio at 29 Cornelia Street. Leona Lyons and Bernetta Young can live down there more cheaply than we could get two rooms in Harlem and then we have the wonderful roof for our Outer Circle Meetings. The cool breeze is delightful after a hot day in Harlem.

Our Visitors

Visitors pour in from all over the United States and many other countries. A Belgian missionary after 16 years in China says the colored people are more anxious to come into the Church than the Chinese ever were in his experience. He feels prejudiced Catholics are one of the greatest drawbacks to the work of the Catholic Church in this country among the colored.

A colored visitor told us of taking five colored friends whom he had interested in the Church into a cathedral, not a southern one, by the way. A very well-dressed, dignified elderly white woman came up to him after the Mass which included a sermon of Christian charity was over. She said to him, "What are you doing here?"

He said, "What are you doing here?" Said she, "This is my church. You have your own church. Why don't you go to it?"

By this time a crowd was gathering. His friends, five colored women, were very frightened and had told him something like this would happen, but he assured them it would not. So Mr. Anderson, who is a dignified high school teacher, thought "this is a pretty hard nut to crack."

Then he drew himself up and said: "Now, Madam, at your age do you think it is quite the thing to accost men in Church?" She just flew out of the church. But his colored friends have never become Catholics. "A man's enemies are those of his own household."

News from the South

Many Southern seminarians feel very strongly the terrible evil of race prejudice in its injury to the members of the Mystical Body of Christ. One said, "I feel the Church should concentrate on the colored." It is certainly the thing to do in case the white object to the colored coming into the Church. Such people are obviously guilty of the heresy of racism and the attitude is utterly abhorrent to Christian charity.

In one school in the South the boys are willing to accept colored roommates and they are working to change the law which forbids colored and white to go to the same school.

The hierarchy has come out strongly and practically against segregation. In New Orleans no colored person had ever appeared on the stage of the Municipal Auditorium until Archbishop Rummel obtained it for a religious service and had the Xavier University choir sing there.

In St. Louis the Municipal League had refused to allow mixed teams from Catholic schools to participate, so Archbishop Ritter drew out the Catholic teams from the league. Such things are tremendously encouraging to us at Friendship House and to all who are striving to make Catholics really Catholic.

Catholic Hospitality Needed

Friendship House finally got some publicity in PM when they showed a picture of about fifteen white teenagers from Quincy, Massachusetts, with their colored friends whom they are visiting in Harlem, all sitting around the forum table at Friendship House. I wish some Catholic parish would offer hospitality to some of our colored children as this Congregational parish did last year. We must get to work on it.

Harlem Volunteers

Our first nighter performance of that scintillating, sparkling comedy operetta—the "B's V's"—was received with great acclaim here in Harlem. We played to a full house and a very appreciative audience. Course they may have been a bit prejudiced, but we think the applause and laughter was most sincere.

Our Brownies surpassed themselves with several choral numbers and then little Louise Miller brought the audience to their feet with her rendition of "Shoo Fly Pie." Little Willa Mae Lowery was forced to give us an encore of her piano rendition of "Listen to the Mocking Bird," and the St. Mark's Trio, consisting of three of our very talented little ladies, sang for us. The volunteers then gave out with that mighty comic opera hit produced by Sheila McGill and directed by her, the "B's V's."

* * *

On the 27th of June we held a party and entertainment for the Mothers' Club. It was wonderful having the ladies with us and for once we made them sit down while we waited on them. You know every time the volunteers and mothers get together plenty of fun is had by all. This time proved to be no exception. We did a repeat performance, of the "B's V's" and besides that the ladies entertained us with some well rendered spirituals and a few solos.

That night, too, we made a wonderful discovery. ("Talent scouts perk up your ears.") Bill Battle, one of the friends of F. H., showed up and sang in a very beautiful baritone "Stout Hearted Men." He promised more next time. We are all looking forward to it.

* * *

Our trip to Graymoor is now just a wonderful memory. We returned as we started—two busloads of people. Tired? Yes. Happy? VERY. We saw the shrines, the crypt where Father Paul James Francis, the founder of Graymoor, is buried, attended Mass, and later Benediction outdoors, and also had a beautiful view of the Hudson and the Catskill Mountains from the boardwalk at the top of the hill. We'll go again!

Searching For The Truth

A Negro convert finds the doctrine, if not always the practice, of the Brotherhood of Man.

When did you become a Catholic? That is a question I am often asked. Or perhaps it is varied a bit: Why did you become a Catholic? I am always nonplussed no matter what the phraseology. How can I determine the exact moment I became a Catholic? Can a painter awaken one morning and proclaim, "Today I am an artist?" The day of his first sale certainly is not the determinant. It goes back much further than that. Back to the hours spent in trying to capture a truth and transfer it to canvas. It embraces endless hours of eliminating glaring colors and striving to achieve harmony.

So it must have been with me, when during my childhood I attended the Methodist Sunday School, which was my father's faith. This church was nearer our home in Montgomery, Alabama, and therefore more convenient for us. Later I often went to the Baptist church, which was my mother's faith.

I know now that during these years I was troubled with a feeling of disloyalty first to one parent then to the other. I may in time have overcome this, had it not been that in either church I was baffled by a wall of emotionalism through which it was impossible for me to pass toward spiritual growth.

For days after listening to a Jonathan Edwards-esque sermon I would go about in dazed despair. It was not that I discredited either the magnitude of man's sin, or his need for, and the certainty of, punishment. But it was that I needed to know that God is merciful. So my search began.

Visits

Over a period of years, visits to other Protestant churches almost convinced me that I had found the right one. Almost—but never completely. Then one Sunday I asked a neighbor if I might go to Mass with her. I remember that it was early spring. The leaves were new and the sunlight was soft with all the promise of the new season. I was filled with a strange excitement: I was going to Mass. "You need not try to follow the ritual if you'd rather not," my friend wisely remembered to tell me.

Reserved

We sat in the back of the

church. About the third seat from the rear. From so far away the movements of the priest at the altar were like some vague pantomime. My friend regretted that I was too far away to see the beauty of the chalice and the vestments, and to actually see the Host when it was elevated. But there was a neat little card on the back of the pew in front of us: "This section reserved for colored."

Yet somehow I was able to see beyond that little card. For me it did not exist. And at the end of the service when everyone knelt, I slipped from my seat to my knees. At last I had found the Church.

That night at home, I filled pages of a notebook with my impressions. I called it "A Protestant At High Mass." It was difficult to remember all that I wrote, but I do recall some mention of the fount of Holy Water at the door. I had put my hand in, and clumsily tried to make the sign of the cross. As we walked down the street I noticed that a drop, like a very precious pearl, still clung to the tip of my finger. It seemed that I had touched some tangible assurance of all I had experienced.

Although I fix that Sunday and that Mass as a point of arrival, a realization of harmony, I know that the Protestant had become Catholic long before, or had always been.

Happy

My mother offered no objection when I told her that I wanted to take instructions. On the contrary, she was happy that I had found a faith that for me was right. I know that she had been worried that I had reached the age of 24, without definite spiritual affiliation.

At the time of my entry into the church there seemed nothing dramatic taking place in my life. Socially, activities such as dancing and card parties, were countenanced and even sponsored by the Catholic Church. Whereas, they had been forbidden by the Protestant denominations which I had known. But these activities in themselves were unimportant.

The eventfulness and drama have been in the odd moments that would seem not worth recording. At the end of a long distracting day, to walk

by the nearby church, find the door always open, and go in. The drama of finding myself in company with God's chosen ones. To kneel in intimate prayer before Saint Anthony. To know most assuredly on many occasions that he had answered my prayer. To go back and thank him.

Communion

This intimate communion with the saints was one of the first privileges I felt on becoming a Catholic. So that in retrospect, I am inclined to believe that I entered the church because of this or that spiritual privilege I now enjoy. And yet, I know that this is not true. It seems, also that I knew far too little about the church to have had any real excuse for joining. I can only say I found the true Church because I was seeking for it.

When I meet with rejection and open hostility from my fellowmen; when within the Catholic Church I find those polite barriers which do exist, still I can never approach the communion rail and receive the Host without being certain that, before God, I am accepted as one in the membership with Christ.

Only in the Catholic Church have I found the positive doctrine, if not always the practice, of Brotherhood.

LEONA LYONS,

Staffworker

FRIENDSHIP HOUSE DOWN TOWN

Are you spending your summer in New York? Well, let's enjoy meeting some of the great people in the apostolate every other Sunday evening at 29 Cornelia Street, Apt. 28 at 8 P. M. It will be held on the roof if the weather permits.

August 10—"OLD PRINCIPLES AND THE NEW ORDER" Vincent McNabb, OP. Discussed by Mr. JOHN BRACKEN.

August 24—"KRISTIN LAVRANDATTER" Sigrid Undset. Discussed by Mr. ARTHUR SHEEHAN.

September 7—"FRIENDSHIP HOUSE" Catherine de Hueck. Discussed by Mr. EMMANUEL A. ROMERO.

September 21—"MARRIAGE" by Dr. Dietrich Von Hildebrand. Discussed by Dr. DIETRICH VON HILDEBRAND.

October 5; 7:30—REGULAR OUTER CIRCLE, Sheed and Ward, 63 Fifth Avenue.

Take the Seventh Avenue train to Christopher Street and Sheridan Square. Walk South to Bleecker Street and then left to Cornelia Street.

Who's Converting Whom?

By TED LEBERTHON

I'm really just thinking out loud. . .

It's this way: every once in a while, when I mention Friendship House to someone, he or she will ask: "What do they do at Friendship House, convert Negroes to Catholicism? Or try to convert them?"

Maybe I should just say yes and let it go at that.

Of course "they" refers to the Friendship House staff. Perhaps every staff member, like every Catholic for that matter, should be trying to convert everyone he or she meets, be that person white, yellow, red, brown or black.

But isn't that a hazardous mission, that could be bound up with conceit? Isn't the relationship between the Friendship House staff worker and the swarming Negro populations of New York and Chicago a matter, rather, of mutual or reciprocal conversion?

Isn't the relationship between the Friendship House staff worker and the swarming Negro populations of New York and Chicago a matter, rather, of mutual or reciprocal conversion?

To convert is to change, transform, transmute in the direction of a new conviction as to the meaning of life, history and the individual, using convert here as a transitive verb. But who's converting whom?

If one understands conversion as gradual, the Friendship House staff worker is being converted to an ever deepening Catholic Christianity by the Negroes he or she contacts, although most of them are Protestant Christians. In any relationship of love—at any level of love—both parties are changed, are being slowly converted towards a new personality.

The white Catholic staff worker is often made more Catholic, more Christian, by the humbling example of the Negro Protestant as well as the Negro Catholic.

Interracial friendships deepen both parties to them. They create a beauty of spirit that is a leaven to transform, in time, our society, to dissolve differences as the sun makes clouds vanish. Here is no condescension. In most of these contacts between Negro and white, nothing is said of religion in any formal sense. When human beings really love one another silence is most eloquent. No word need be spoken, because the Word is in their eyes.

Wherever there is love there is Christ, and everyone participating in it is changed, transformed, converted, in some degree.

There's lots of fun at Friendship House. Lots of waggishness. Lots of joy. Everyone's being converted at every moment. Not only Negroes. Everyone.

The Street Apostolate

By STANLEY VISHNEWSKI

The Friendship House fifty more distributors to have effectively covered the rally. But despite the fact that the opposition outnumbered us we took up our positions and started handing out copies of FH News.

It was a little difficult handing out papers as the police anticipating trouble kept us moving up and down the block. But despite this handicap we managed to distribute all our copies.

I got engaged in a conversation with a young Marxist and we talked about the Church for a while. He tried to point out that he was not opposed to the Church but only to the political power. He was an oddity for a Marxist as he was the first one I had met who claimed to have read the Encyclicals.

Walking away from the rally we were gratified to find that though the street was covered with Marxist literature only a few copies of FH News had been thrown away.

Can we count on your help to distribute FH News? Why not write for a bundle to sell to your school, club, shop or union?

Into the subway we plunged with our load of Friendship House News and we made it a point to leave copies on the seats. It is always good to take a bundle of papers when travelling and to leave them around in bus terminals, hotels, waiting rooms, etc. You will be surprised at the tremendous amount of good that this apostolate accomplishes.

It seems that everyone was out distributing papers when we got to Madison Square Garden. Every available street corner was taken up by one or two Marxists who were distributing their literature. It was good that we were there to prove with our literature that the Church is interested in the Negro people.

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We could have used at least

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